464 districts through the long winter has led to the creation
[166] of a large class who migrate according to the season, working for wages on the land in summer and moving to the towns in search of work in winter. A slight permanent movement to the towns is in progress, but the rate is not rapid. As the Little Russians are not naturally energetic or industrious, the supply of labour for industries other than agriculture is not equal to the demand, and immigration from other parts of Russia is continuous. The heavier classes of work in the industries of the Donets and Krivoy-Rog regions are seldom undertaken by the natives of the
[563] country. The underground labour of the mines and the foundry work is done mainly by Great Russians, who come from the Governments of Smolensk, Orel,
[511] Kursk, Mohilev, and Simbirsk. The port labour at Odessa and Nikolaev has attracted a population of mixed nationality with a low standard of living, who exist between seasons in a state of semi-starvation.

464 In the agricultural world labour is fairly plentiful,
● 221 but the neglect to cultivate such lands as are not suitable for cereals has led to a summer immigration of Bulgarians, who raise fine crops of vegetables and ground fruits on low-lying land, supplying not only the neighbourhood but far distant towns. These immigrants return home in winter.

167 There is no great permanent emigration from the Ukraine except among the population in the region of the upper Dnieper, a fair number of whom leave for the Polish industrial districts owing to bad conditions at home.

(*b*) *Labour Conditions*

466 Labour conditions cannot be called good in any
511 branch of industry. The State makes no effort to
565 regularize the supply and very little to better the conditions of labour. The landless agricultural proletariat, which is increasing steadily, lives in a hand-to-mouth fashion, and its position is gradually growing worse. Lacking energy and ability, individuals of

776 appeased, exorcised. When the priest of Velykyi Lypnyk consecrates the water of the village brook on the sixth of January, the people believe that the demons are thus driven away.

326 The men of Valykyi Lypnyk are tinkers, a
●221 trade which in many places has a bad flavor. It is easy to say that they travel about the country like gypsies. But even though they wander from village to village, a small bundle of tools on their backs, repairing stoves and mending pots, they are, nevertheless, not homeless. As soon as spring comes, poverty drives them out on the road, and only late in the fall when the first white flakes begin to fall, they return to their wives and children with the few groschen they have saved.
241 For land is scarce, the clod of earth small, the soil is poor and the climate harsh.[1] The women work like drudges for their bit of barley bread and potatoes. With their small cows and a wooden plough they till the lower slopes of the mountain ridges. They sow by hand, harrow, and in the fall they cut off the barely ripe ears of grain with a sickle.
286 In their "spare time" these women[2] with their
291 strangely narrow faces sit barefoot in their full pleated skirts and pale pink blouses, a charming little cap on their heads, at their looms and tirelessly ply their shuttle back and forth between the taut threads, or press wool into felt for the jackets and trousers of their husbands.
342 The rooms of these "tinkers"[3] are surprisingly large and clean; the kitchen, living room, /10/ bedroom and work room are all in one. The whole structure with adjoining stable and wagon shed is built of wood, the inside unfinished, the outside
[989] covered with loam. In order that there be no lack of magic, carpenters carve three suns into the central roof beam.

184 How rich these "tinkers" of East Slovakia were with their little plot of free earth, their two or three cows, their barley bread and their loom, compared to their brothers in Carpatho-

[1] [In the village of Valykyi Lypnyk, Western Ukraine -Analyst]